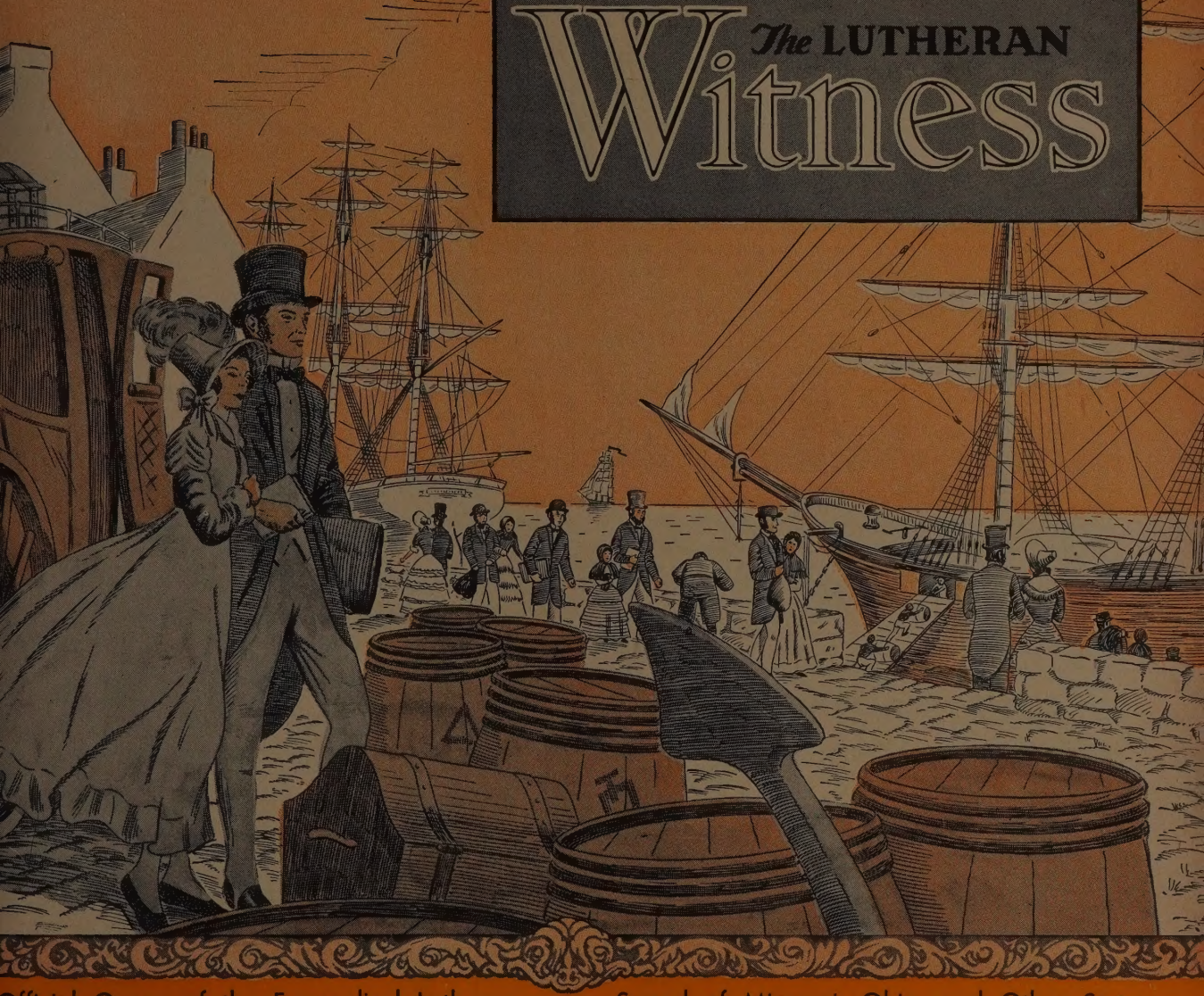
ST LOUIS, MISSOURI April 22, 1947 VOLUME LXVI – No. 8

The LUTHERAN Witness

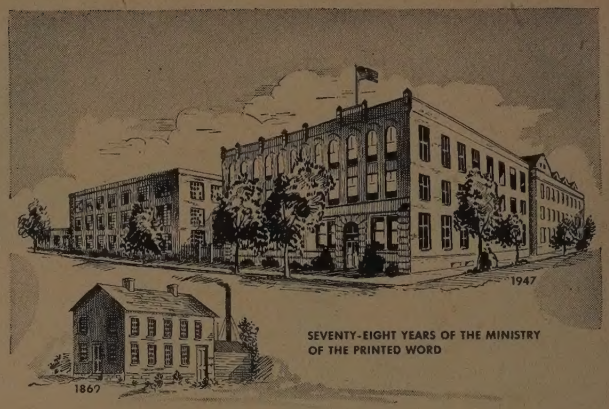


Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States

They journeyed in the Father's name

Our Frontispiece. A number of significant drawings from the Synodical Centennial film have been used by courtesy of Concordia Publishing House in this issue of the LUTHERAN WITNESS. For the frontispiece we have selected a drawing of the period when the Founding Fathers came to this country. It is a picture symbolic of the great wave of immigration which brought a new life to Lutheranism in the United States 100 years ago. Ours is a Church which, until recent years, has drawn almost its entire membership from the immigrants of the last century and their descendants. The picture is a reminder also of our duty towards the Lutheran Church of Europe, which has been called the greatest casualty of the war. As we enter the second century, no task looms greater than the restoration of a confessional Lutheranism in Germany, France, Poland, Czechoslovakia, Hungary, Finland, and the Baltic Provinces.

THE EDITORS



GLEANINGS

Did Walther have the name "Concordia" in mind for the new Synod? When a closer union between the Loehe missioners and the Saxons in Missouri was under consideration, Walther wrote Dr. Wm. Sihler on Jan. 2, 1845: "I pray God that He who began the good work of a **Concordia** would promote it to the glory of His name and the blessing of many souls."

Not all the "Men of 1847" who helped to organize the Synod in Chicago were men of God and "heroic pioneers." Like Judas among the Apostles, some of them were rather shady characters. F. W. Poeschke was expelled from Synod in less than two years on account of immoral life, and J. E. Schneider joined the Roman Catholic Church. Says Walther: "That is a good lesson for us. It will be very necessary that in receiving new members into the Synod we investigate their former life very closely." "Though these cases are distressing enough, it is still good and wholesome for us and a sign of the paternal providence of our God toward us that He by His ways and judgments has so soon eliminated from our midst what was dissimilar before it could cause more damage and offense."

One of the most remarkable characters at the Synod of 1847 was "F. A. Hoffmann, Pastor at Addison, Ill." He had come from Germany in 1840, studied theology privately, and was ordained by Wyneken in 1841. He did not join the Synod until 1849 but did more than any other man to gain a foothold for the young Synod in the Chicago area. He afterwards established a bank for the Germans of Chicago, became a cofounder of the Republican Party, and the acting Governor of Illinois during the Civil War. He later moved to Wisconsin, became a journalist, writing under the name of "Hans Buschbauer," especially for farm journals, but also for the *Gemeinde-Blatt* of the Wisconsin Synod at the time when Prof. A. L. Graebner was its editor. His is the only name of those who were at the first Synod in Chicago that is still found in *Who Was Who in America.*

How did the Founding Fathers reach Chicago in 1847? Chicago, now the greatest railroad center in the world, in 1847

(Continued on page 138)

Centennial Prayer

Almighty and everliving God, the Fountain of grace and the Source of goodness, we acknowledge with grateful hearts all the grace and all the goodness which Thou hast poured out so abundantly upon our Synod during the past century since its founding. We bless Thee for Thy guidance of our fathers, so that the organization they established, deeply rooted in the precepts of Thy Word, has been able to stand up under the shocks and vicissitudes of changing times and against the manifold attacks of error and unbelief. We bless Thee for enabling them to set up Thy Word as the true guiding light, as the bulwark of strength, as the beacon of hope, and as the refuge from sin and death for lost mankind. Oh, make us deeply sensible of the greatness of our heritage, and let us never remove the ancient landmarks nor forget the rock whence we are hewn!

Gracious Lord, we come before Thee confessing our unworthiness of the heritage which is ours. We acknowledge with the Psalmist: "If it had not been the Lord who was on our side . . . when men rose up against us, then they had swallowed us up quick when their wrath was kindled against us." Our sins of ingratitude and indifference, our coldness and slothfulness, our shortcomings and frailties rise up before us to accuse us. Do Thou work in us a hearty contrition that we may obtain forgiveness at Thy hands, who art ever ready to receive humble and penitent sinners for the sake of Thy Son, Jesus Christ, our only Savior and Redeemer.

We beseech Thee, pour out upon us Thy Holy Spirit in rich measure, upon our pastors, our teachers, and all our members. Grant us grace faithfully to abide in Thy Word and Sacraments. Help us to keep the unity of the Spirit in the bond of peace. Make us ready to offer the hand of fellowship to all who accept Thy Word in its truth and purity. Fill our hearts with a keen hunger for the lost souls of men. Open our eyes to an ever greater awareness of the opportunities for witnessing to our Savior. Guide us in our instruction of the young so that they may be brought up in Thy nurture and admonition. Let many be found among us who will offer themselves for a life in Thy service at home or abroad. Gird us by Thy might to new and greater conquests of the saving Cross, on which our Savior died for the sins of the world and by which He does still draw all men unto Himself. Let Thy Word have free course in these last times so that Thy name may be hallowed, Thy kingdom come, and Thy will be done on earth as it is in heaven.

Hear us, O most merciful Father, for the sake of Thy beloved Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

W. G. POLACK

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

CENTENNIAL CALL IV

1847—1947

"Not unto us, O Lord, not unto us, but unto Thy name
give glory for Thy mercy and for Thy truth's sake!"

This is it! Centennial Week! We honor God for all that He has done. We honor the memory of our spiritual forefathers who sacrificed and planned with the help of God. We praise God for His gifts of the true Word and the fellowship of our Church through one hundred years.

BUT A TRUE CENTENNIAL GLORIFIES THE NAME OF GOD! IT DEALS NOT JUST WITH A GREAT PAST, BUT WITH THE GREAT GOD!

And who is God?

GOD IS LOVE!

Not unto us, but unto Thy name give glory for Thy mercy's sake.

God has been at work in our Church for a hundred years — but not for His own sake —

FOR OTHERS!

God wants to be glorious in us today and tomorrow, but not for Himself, and not just for us alone —

FOR MEN — FOR PEOPLE — FOR ALL!

God is a God of mercy. All of the leading of His hand, all of the planning of His mind, all of the blessing of His goodness, is of His mercy and love,

AND THAT MEANS HIS MERCY AND HIS LOVE TO MANY OTHERS BECAUSE OF US.
GOD'S MERCY NEVER STOPS — IT IS NOT A MOMENTARY FEELING, BUT AN ETERNAL PLAN.

The hundred years past have unfolded a bit of God's plan to get at men with His mercy and truth and make them His children forever.

The years ahead, many or few, are in God's plan to make men throughout the world into children of God.

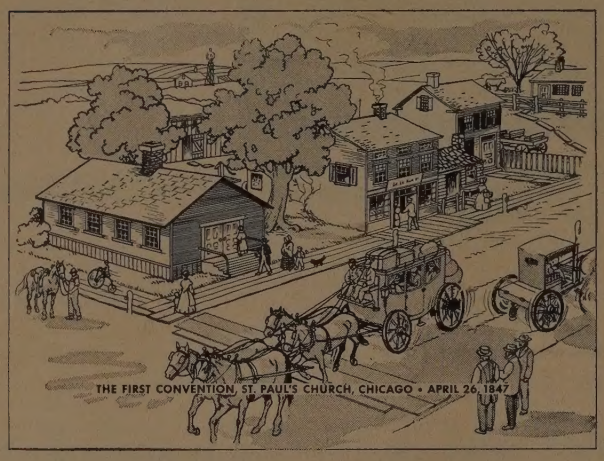
IN OUR CENTENNIAL, GOD SAYS TO US:

"BE YE MERCIFUL AS I THE LORD YOUR GOD AM MERCIFUL!"
"BE YE WITNESSES OF ME UNTO ALL MEN!"

R. R. C.

Our Centennial Celebration

By J. W. BEHNKEN
President of Missouri Synod


THE FIRST CONVENTION, ST. PAUL'S CHURCH, CHICAGO • APRIL 26, 1847

April 26 marks our Synod's one hundredth birthday. Hence all our members are urged to assemble in their houses of worship on Sunday, April 27, to commemorate this outstanding event by special services. It should be a truly great day for every one of us.

In 1939 we celebrated the one hundredth anniversary of the landing of the Saxon fathers. In 1941 we commemorated the Wyneken Centennial and emphasized especially the outstanding endeavors of this great pioneer missionary of our Church. In 1944 it was the Franconian Centennial, and we thanked God for the wonderful zeal of these consecrated people who had immigrated from Bavaria to do mission work among the Indians.

The publication of *Der Lutheraner* in 1844 proved to be God's method of bringing these Lutherans together. Joy reigned in many hearts when they read *Der Lutheraner* and realized that there were other like-minded Lutherans in America. Despite all manner of hazards and physical hardships in traveling, meetings were held in September, 1845, in Cleveland, Ohio; in May, 1846, in St. Louis, Mo.; and in Fort Wayne, Ind., in July, 1846. The men spent days, even weeks, in traveling by boat on the lakes, rivers, and canals. In each instance the pastors, and also a few laymen, devoted a number of days to a thorough discussion of the proposed constitution for a church body such as all desired. The final revised form of the constitution was then presented to the congregations for careful examination and thorough study. At the first convention, opened in First St. Paul's Congregation in Chicago on April 26, 1847, this constitution was adopted with only one change, proposed by Trinity Congregation in St. Louis, namely, Article VII, which emphasizes the sovereignty of the congregation and insists that Synod is merely an advisory body.

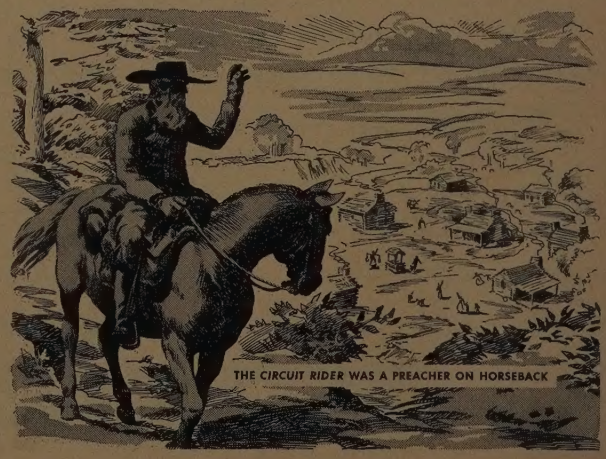
The chief concern of our founding fathers was that Synod adopt a soundly Scriptural confessional paragraph. We must remember that they did not bring the pattern of our synodical organization with them from Europe. No such pattern existed over there. In fact, the original intentions were to build after the European pattern. However, trials and bitter experiences disillusioned our fathers. These experiences drove them into a deeper study of God's Word and the Lutheran Confessions. Thus they reached the clarity which enabled them to organize a church body such as ours. Their experiences made them very cautious about safeguarding Biblical doctrine and Scriptural practice.

To catch the spirit of orthodoxy which guided the founding fathers, we shall do well to read a few sentences from a letter of Dr. Walther addressed to the Rev. John Adam Ernst (quoted by Dr. Theo. Graebner in *Ebenezer*, p. 84):

"Whoever freely and of his own accord has subscribed to the Confessions cannot possibly entertain any hopes, based on human reasoning, that any good can come of being yokefellows with those who are indifferent to plainly revealed truth. Unless a Lutheran synod be willing to receive into itself the seeds of dissolution, it must, by its very law and charter, exclude all possibility of such subtle syncretism. Of what avail is a confession by words if the deeds contradict it? Nay, let us not take flesh for our arm. Let us be loyal to the truth, and not endeavor to advance the cause of God's kingdom by departing from our instructions."

No wonder, then, that our founding fathers demanded the unreserved acceptance of Holy Scripture as the inspired Word of God and the Lutheran Confessions as the correct interpretation and presentation of Biblical doctrine and insisted upon unreserved subscription as a condition of membership. We can understand also why our fathers inserted into the constitution such objectives as: "The conservation and continuance of the unity of the true faith (Eph. 4:3-16; 1 Cor. 1:10) and a united effort to resist every form of schism and sectarianism (Rom. 16:17)." We can understand, furthermore, why the fathers stipulated as a condition of membership the renunciation of unionism and syncretism of every description, such as serving congregations of mixed confessions, taking part in the services and sacramental rites of heterodox congregations.

Today we marvel at such insistence upon orthodoxy in a day when orthodoxy was the object of much ridicule. Furthermore, the number of pastors and congregations willing to subscribe to such a strict constitution was small. There were only twelve pastors and twelve laymen as representatives of voting congregations and twelve so-called advisory pastors, i. e., pastors of congregations that had not joined Synod as voting members. What could such a small group hope to accomplish? How could it hope even to survive over against conditions as they obtained in the Lutheran Church at that time? The founding fathers manifested not merely unswerving loyalty to God's Word and the Lutheran Confessions, but also remarkable courage. Think of the ambitious program which they undertook in the training of pastors and teachers, in the establishment of congregations and Christian schools, and in the expansion


THE *CIRCUIT RIDER* WAS A PREACHER ON HORSEBACK

A HUMBLE BEGINNING: THE FIRST LOG CABIN COLLEGE (1839)

of missionary activity. God certainly blessed our Synod with outstanding founding fathers. They laid solid and lasting foundations.

However, as we celebrate the Centennial, we not merely want to appraise the work of the fathers, but also take inventory of the use which we have made of the glorious heritage. There we shall find much which must be placed on the debit side. We have not been as appreciative as God had a right to expect us to be. We have often spoken of purity of doctrine and correct practice without giving full thought to its significance. We have realized only too little that we do not deserve this blessing in the least. Is it not a fact that only too frequently we take things for granted? Then, too, some have grown indifferent to the matter of pure doctrine. Some have been influenced by the spirit of our day which underestimates and belittles purity of doctrine. On the other hand we have also been confronted by a spirit of lovelessness over against such as become guilty of some aberration. Instead of approaching the erring brother in a spirit of meekness and helping him to correct his fault, there have been bitter condemnations. In view of all our shortcomings, whether in doctrine or in practice, we have reason to approach God in true contrition and repentance. We must tell our heavenly Father: "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant."

On the other hand our Centennial celebration must sound forth a note of genuine gratitude to God. We must recognize that God's grace, and His grace alone, has preserved our Church and permitted us to close the first century of our synodical activity in possession of the blessed heritage which is ours. There must be earnest and wholehearted contemplation of these mercies of God in order that there may be a sincere appreciation of the great things God hath done for us. On the one hand we want to say: "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and for Thy truth's sake." On the other hand we want to sound forth an anthem of gratitude: "Bless the Lord, O my soul; and all that is within me, bless His holy name, and forget not all His benefits."

Another feature of our Centennial celebration must be personal rededication to the cause of our blessed Redeemer and to our beloved Synod. Our generation should study anew the doctrines of Scripture and thus become all the more deeply convinced that our fathers laid the only correct Scriptural foundation. As God gives grace, whether we are pastors, professors, teachers, or laymen, we must strive to become all the more thoroughly indoctrinated. This can be accomplished only when we thoroughly study the Word of God and the Lutheran Confessions. The first century of our Church's activity is marked by the unwavering adherence of her members to the purity of doctrine and correct Scriptural practice. The second century, as God grants grace, dare not be marked by anything else. It was the privilege of our fathers to wield an influence upon Lutheranism in general. Leading men of other Lutheran bodies were very frank in stating this. Dr. Neve in his *History* states: "The close unity (of Missouri) coupled with its size, exercise a powerful influence on those without, strengthening, especially in the Eastern Synods, the already awakened confessional consciousness." Dr. Krauth, in speaking of the "Missourians" stated: "They have been our benefactors — their work has been of inestimable value." The second century dare not find us wanting in this respect. Our contribution during the second century must be the same unwavering insistence upon purity of doctrine. That was Missouri's strength in the past. Under God this will be our strength in the future. May God graciously grant it.

Centennial Hymn of Praise

Triune God, we come with singing,
Enter now Thy gates with praise,
Our hosannas to Thee bringing,
Hearts and voices to Thee raise.
Glory, thanks, and adoration
Be to Thee, O glorious God!

Through these hundred years of growing
Thou hast blessed us all the way,
Word and Sacrament bestowing,
Thou hast been our Strength and Stay.
Thou hast granted free salvation
By Thy grace through faith in Christ.

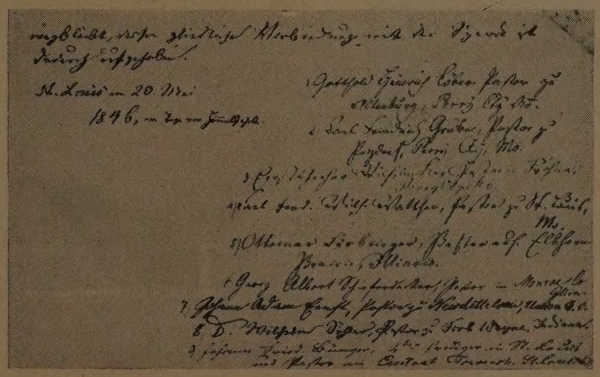
Hence we come into Thy presence,
Sing to Thee with heartfelt song,
Gratefully extol Thy goodness,
In Thy courts Thy praise prolong.
Grant that all our adoration
Honor Thee, eternal King.

Glorious God of grace, be near us,
Bless us through the coming years.
With Thy Spirit's guidance cheer us,
Let Thy love dispel all fears.
Father, Son, and Spirit, hear us,
Keep us steadfast through Thy Word.

Let our lips with joy adore Thee,
Grateful hearts Thy name acclaim,
And our lives forever serve Thee,
E'er Thy love and grace proclaim.
Glory, praise, and adoration
Be to Thee, O triune God!

Mobile, Alabama — W. H. HAFNER

Tune: "Regent Square"



The Signatures Under the St. Louis Draft of the Original Synodical Constitution, May 20, 1846, the Day Before Ascension

A Synod is Born

By W. G. POLACK
Concordia Seminary, St. Louis

As our churches are celebrating the Centennial of our Synod this year, all of us who are actually interested in this celebration are looking back with grateful hearts to God for His grace in leading the synodical fathers to do their task of founding a synod wisely and well. It will be profitable therefore to review briefly, in this Centennial issue of the LUTHERAN WITNESS, the events of a hundred years ago that brought forth the birth of our Synod.

F. C. D. Wyneken
From a painting (1842) in the archives of Concordia Historical Institute

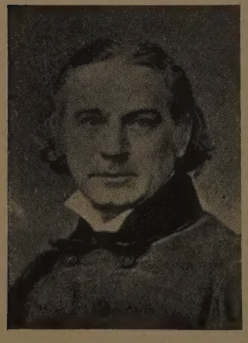
Wyneken the Forerunner

Frederick Wyneken is a name well known to all who are in any way familiar with the history of the Lutheran Church in America. He is famous as home missionary and as President of Synod during the critical formative years from 1850 to 1864. If it had not been for his work in the area of which Fort Wayne, Ind., is the center, the Missouri Synod would not have been organized by the men who actually founded it.

His work in northern Indiana and the adjacent States, beginning in the fall of 1838, brought to his view spiritual conditions that cried to high heaven for relief by means of consecrated ministers and missionaries. So Wyneken, who had tried to do the job alone, sent out a call for help. Lutheran ministers in America at the time were scarce. His call therefore went out across the Atlantic to the Lutheran homeland. This appeal for men and their financial support started the chain of events that led to the formation of our Synod.

Loehe the Counselor

Wyneken's appeal to the homeland reached many people. The man who in a special sense heard in it a call from the Lord of the Church to supply the needs for the American field was the Rev. Wm. Loehe of Neuendettelsau, Bavaria. Wyneken's personal visit to Germany in 1842 gave added impetus to Loehe's response. He began to train and send missionaries over. Among them were such men as Adam Ernst, Wm. Sihler, W. G. C. Hattstaedt, G. K. Schuster, F. A. Craemer, A. Detzer, P. J. Trautmann, F. Lochner, A. Saupert. A host of others was to follow until the Loehe men were located in Ohio, Indiana, Illinois, Iowa, and Michigan, and formed the bulk of the synodical membership in the early decades of Synod's history.

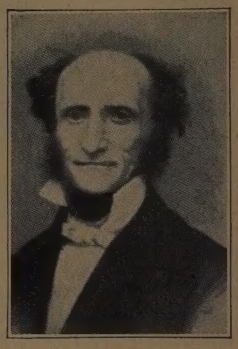


Wm. Loehe

Loehe soon realized that it would be necessary to establish an organization for these men, particularly as none of the existing Lutheran synods with which some of them had become affiliated satisfied the requirements of sound Lutheran orthodoxy. With this in mind he had instructed several men to make contact with the Saxons who had settled in the State of Missouri.

Walther the Organizer

The Saxons in Missouri who had immigrated to America a few months after Wyneken first came to Fort Wayne had established themselves in Perry County and in St. Louis. C. F. W. Walther had become their leader and spokesman. As pastor of Trinity Church, St. Louis, he started publishing a church paper in September, 1844. *Der Lutheraner* (The Lutheran) came into the hands of Ernst, Sihler, Wyneken, Craemer. These men reacted favorably to its clarion call in behalf of orthodox Lutheranism. They wrote to Walther to determine how he felt about organizing a synod. He expressed himself favorably. The result was a series of conferences which culminated in Synod's organization.



C. F. W. Walther

The Preliminary Meetings

The first of these conferences was held in Cleveland, Ohio, September 13—18, 1845, and was attended by fifteen men, including Wyneken. Walther had planned to come, but was kept home by illness. The main purpose of this meeting was to plan the organization of a new synod soundly rooted in the Lutheran Confessions. The men found themselves to be in harmony of doctrine, but did not deem it advisable to effect an organization until they had conferred with the Saxons. A delegation was therefore appointed to travel to St. Louis for that purpose.

The following spring, Sihler, Ernst, and Lochner made the journey to St. Louis and met with six Saxon pastors from May 13 to 20. Here under Walther's leadership a synodical constitution was drawn up. It was the most important of the preliminary conferences, because it brought these two groups together, and a spiritual union was established on the basis of Scripture and the Confessions.

The third conference, held in Fort Wayne from July 2 to 8, was attended by sixteen pastors. Its purpose was to obtain the consent of the other Loehe men and their friends to the new constitution. After some changes and additions the document was adopted, and it was resolved to meet in Chicago in April, 1847, together with lay delegates, for the consummation of the entire project.

The Parsonage of Wm. Loehe (left center) in Neuendettelsau, Bavaria
Drawn by F. Lochner in 1840

The Mississippi in the Neighborhood of Perry County, Mo.
Drawn by F. Lochner on his way to the St. Louis preliminary meeting in May, 1846

The New Synod Meets

St. Paul's Church, Chicago, C. A. T. Selle, pastor, was host to the first synodical convention from April 25 to May 6, 1847. Twelve congregations and their pastors joined. Ten pastors signed the constitution as advisory members because their churches were not yet ready to take the step.

The constitution then adopted remains the same today, although the by-laws have multiplied with the growth of Synod. The confessional basis remains unchanged after a hundred years. Conservative, orthodox Lutheranism was the Synod's shibboleth then. It is still that. One of the great purposes of Synod at that time was "the conservation and promotion of the unity of faith." It still is the first article under "Objects" in the synodical constitution. One of the fundamental principles of the Synod was, and still is, the equal representation of clergy and laity in the councils of the body. Basic in the polity of Synod, then as now, is that Synod has only advisory powers over against the member congregations, which retain their autonomy at all times. Synod also showed a real concern for the indoctrination of its members. The establishing of Christian day schools was considered a matter of course. Missions were an important part of the synodical program. So was the training of ministers and teachers. There were other important items on the docket of that first synodical meeting, all of them proof that the body, though new, was vigorous, conscious of its obligations, and zealous in its purpose to carry on the work of the Lord.

What About the Future?

There were 26 accredited delegates at the first Synod, representing less than 5,000 souls. The first Treasurer's report showed a balance of $118.32¾. The members were scattered over five States.

Today we have churches in every State of the Union, to say nothing of our members in foreign lands. We have more than 5,000 churches and missions, with a baptized membership of more than one and one half million souls. In 1946 our people contributed more than $40,000,000 for church work. The little sapling which the fathers planted a hundred years ago has by the sunshine of God's grace grown into a mighty tree, the branches of which cover a large part of this terrestrial ball.

We have much to be thankful for as a Synod. No one will gainsay that. The heritage that has been laid into our lap brings with it grave responsibilities. To whom much is given, of him much will be required. When we consider this, we may well tremble and fall on our knees.

What does the Lord require of us as to the future? First of all, the maintenance, with His continual aid, of our confessional principle. But to do only that might amount to nothing more than putting our light under a bushel and burying our talent in the ground for safekeeping. No, the fathers set us a better example than that. They were aggressive, they were men of vision. They busied themselves to bring the light of Truth to others. Let us with God's help gird up our loins and meet the opportunities that are open to us as never before, at home and abroad. Let us use the strength and the wealth that have been given to us to be about our Father's business, to work while it is day, before the night cometh when no man can work.

God of our fathers, hear us we pray:
Grant us such faith in Thee, such love of truth,
As filled the leaders of our Church's youth
And spurred them to their work for Christ each day.
Endue us with the vision that can see
Beyond the present and can view
The shining goal of all the tasks we do —
A happy and a blest eternity.
God of our fathers, help us through the years
To do the work the fathers have begun,
So that our part in it may be well done
Despite our weaknesses, our doubts, our fears,
Till we at length, with father-pioneers,
Are gathered at the right hand of Thy Son. Amen.

The originals of the Lochner drawings in this issue are in the archives of Concordia Historical Institute

Trinity Church, Lombard Street, St. Louis. Erected 1842
Drawn by F. Lochner, May, 1846. Here the Synod's meetings were held in 1848, 1850, and 1860. The house on the right was occupied by Pastor C. F. W. Walther and relatives. It also served as the Seminary, January to June, 1850

So We Preach

By M. H. FRANZMANN
Concordia Seminary, St. Louis

"The power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek"; that is the Gospel. And the whole meaning and the whole glory of our hundred years' history lies solely in the fact that we have preached that Gospel without additions, without abridgment, and without reservations. What we have offered the world is simply God's offer of salvation, implemented and guaranteed by God's power.

The salvation we offer means life, life in its only real sense, life without end — and there is no alternative. It is not a matter of choosing between life on the terms of this salvation and life on somewhat lower terms. There is no choice, no choice that anyone would choose.

It is either this salvation or the wrath of God abiding upon us. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." And the wrath of God on all ouside Christ remains as real and as terrible as it was from the beginning: "It is a fearful thing to fall into the hands of the living God."

It is either this salvation, which we have offered and offer, or death. "He that believeth not the Son shall not see life." The line is drawn as surely by the power of God as rescue is offered by the power of God. There is no debatable land, no neutral place, no room where a man may stand and be a looker-on. This crisis is for every man alive.

It is either this salvation or perdition. "He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." "The second death" — the perdition is as eternal as the salvation. The salvation which we preach is no less than eternal; the Christ of whom our Gospel speaks, in whom the salvation we offer is, "became the Author of eternal salvation."

It is the only salvation, and it is indispensable. It is the salvation that all men need, Jew or Greek. Unless the Jew and all like him, all the doers of works and accumulators of merit, all the proclaimers of salvation by performance — unless they can bring to God a Law perfectly and always kept, down to its last jot and tittle, spiritually kept out of a pure and perfect love for God — and they cannot — they need this salvation. And unless the Greek and all like him, the seekers of wisdom and the exulters in culture, can show a knowledge of God complete and perfect, a knowledge so deep and so perfectly absorbed that it has guided and informed their lives and has made God all in all — they need this salvation. All men need it, "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

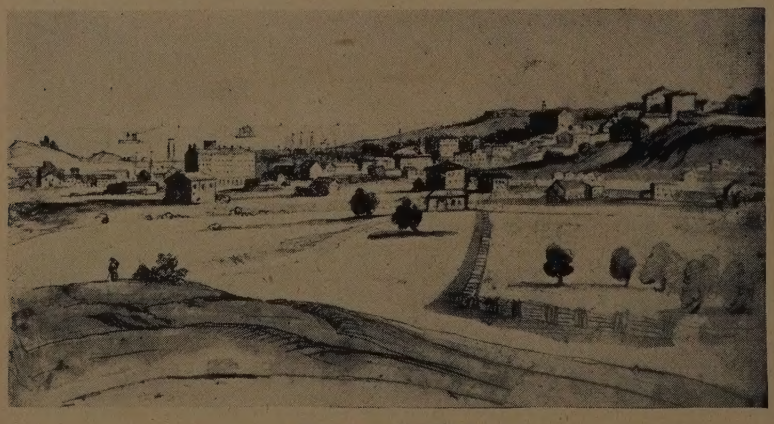
"Against *all* ungodliness"; that includes the worship of yourself, that subtle idolatry to which all religion of performance and all secular humanism are finally reducible. "And all unrighteousness"; the stubborn fact of sin remains, and as long as sin remains, there remain its consequences: "the wages of sin is death." Sin is being rediscovered of late, after lying long hid in theological attics; and the world that is rediscovering it had better begin to reckon with its corollaries. All, all have sinned and come short of the glory of God; every mouth is stopped; and all the world is guilty before God.

In the face of this we offer, not something of our own, not a system to be followed, not a set of rules to be obeyed, not a wisdom to be assayed and absorbed; we offer a power, the power of God that delivers.

And we offer this salvation to all mankind, to everyone that believeth, to all the world; that is to say, to all the guilty, for God's grace extends as far as His judgment. That is what we have been doing these hundred years, that is what we are doing now, we "exclusive" Lutherans that will not dip our feet into the stream of a unionistic ecumenicity, we narrowhearted Lutherans, we dogmatical hair-splitters, we that have bound ourselves hand and foot — yea, brain, will, desire, heart, soul, and all — to a Book that will not let us go. We offer salvation to all. We offer it more freely because we know it more truly.

We lay down no conditions. We ask none to take any man's word as authority over him or any man's power to dominate him. It is God's Word that we ask men to accept and God's power that we ask men to succumb to. There are no conditions; only believe. We demand no performance. We ask no one to climb laborious ladders to a probable heaven. We ask men to believe and to let God work. We place no bars, racial, political, or social. The Lutheran Church is not a German church, an English church, or a Chinese church; it is neither a white man's church nor a black man's church; neither a rich man's church nor a poor man's church. The Gospel that we preach is a universal Gospel and the grace it offers is universal grace.

So we preach. We cannot do otherwise; our life principle is the Spirit of God; and if we live by the Spirit, we must also walk by the Spirit. In so preaching, whatever our shortcomings may have been, lies the glory of our past. In so preaching lies the only hope of our future. There is no conflict between conserving and going forward; for unless we conserve this, our life, we shall not go forward at all.



Downtown Cleveland
Drawn by F. Lochner at the time of the first meeting in 1845, that led to the formation of Synod in 1847

Crises in the History of the Missouri Synod

By MARTIN S. SOMMER
St. Louis, Mo.

In 1844, through his periodical *Der Lutheraner,* Dr. Walther had sounded a clear and forcible call for all American lovers of God's Word and Luther's doctrine pure to join in support of the unadulterated truth of God's holy Word. This appeal was answered by a small number of Lutheran clergymen who gathered to elaborate a constitution for a Synod loyal to the Lutheran Confessions. In the spring of 1847, at a meeting of pastors and lay deputies of congregations in Chicago, Ill., this Synod was organized. It is now generally known as the Missouri Synod.

Dr. Walther became its first President. He was eminently fitted for this position, for even before this time he had passed through various critical and severe trials of faith and life. He had been exposed to the rationalistic teachings of the German universities and had discovered the dry rot of this rationalism. He had tasted the illusion of pietism. He had been sifted by serious illness. He had been deceived by the arrogance and tyranny of self-constituted religious leaders and had been undeceived by the study of God's Word. He had passed through the disillusionment which follows upon the recognition of past error. He had been forced to search the Scripture and the Confessions of the Lutheran Church in order to find solid ground for his faith and confession. Even as Paul had to withstand Peter to the face, so Walther had to withstand men whom he had revered and respected, because he recognized that they were not sound in doctrine, and just as Moses had to face the rebellion of Korah, so Walther had to oppose unruly and rebellious men.

The men who associated themselves with Walther in the formation of the Missouri Synod were of like mind with him. *God's Word and Luther's doctrine pure* became their motto. "With malice toward none and charity toward all" they raised the standard of that truth which was taught, and is taught, by all true prophets, at all times, everywhere, Acts 10:43; Acts 3:24; Acts 26:22. By this firm and steadfast adherence to Biblical truth Synod met its first *crisis* and avoided both the dictatorship of the clergy and the unbridled whims of the multitude. It avoided the Scylla of Pastor Grabau, a spiritual dictatorship, and the Charybdis of the so-called Free Protestants, spiritual anarchy.*

The second crisis which Synod had to meet was presented by unionism. Not all Lutheran synods in America had escaped unscathed this danger of unionism. By a hesitant, weak, and at times wavering position many Lutherans had surrendered the precious heritage and blessing which God had bestowed upon the Church through His faithful teachers of the past. Such Lutherans had neglected the study of the Confessions of the Church, they had made unwarranted concessions to the different sects about them. Their trumpets had often given uncertain sounds, they had just about been willing to be a sect among the sects, whereas the truth of the Lutheran Church is not tainted with sectarian, divisive, and separatistic teachings, as Dr. Walther showed in his powerful essay "The Lutheran Church the True Visible Church of Jesus Christ upon Earth." The Lutheran Church has no schismatic doctrines, it teaches what all true teachers have always taught everywhere. It was Dr. Walther's purpose to show to Lutherans this true catholic character of the faithful Lutheran Church.

Thank God, this crisis was also met successfully, the Synod avoided all unionistic entanglements.

Not long after this there arose another controversy with a number of pastors in Iowa, many of whom had been sent to America by Pastor Loehe, a genuine and faithful friend of the Lutherans in America. The question at issue in this case was: Are the symbols of the Lutheran Church to be accepted and followed in all matters of doctrine, not only in the most important, but also in non-fundamentals? Our Synod contended that every truth of Holy Writ is to be taught, not only the most important and fundamental doctrines. Here also, after some contention, a colloquy was arranged, that is, a meeting of the opposing parties. Those who will read the minutes of these meetings will clearly see that here also there was much misunderstanding. Dr. Walther and those who agreed with him declared that they did not denounce anyone as a heretic simply because he differed in minor matters from the Confessions. But they could not consent to the position that in the Lutheran Church those pastors who did not agree with the symbols have a right to preach their own opinions, even though these concern less important doctrines. Hence the teaching of Chiliasm, being contrary to the Bible and to the Confessions, must be opposed. Just so the true doctrine concerning the Antichrist is not to be surrendered. This controversy also resulted in a careful examination of the Scriptural foundation for the teachings of the Lutheran Confessions and in strengthening of the Lutheran position against false doctrines.

A much more serious crisis arose when in 1878 a number of Lutheran theologians accused Dr. Walther of teaching Calvinism. There is sufficient proof to show that Dr. Walther and the clergy who agreed with his position preserved a friendly and peaceful manner towards those who opposed him in his teaching. But, in spite of it all, the welfare of souls demanded that the truth be properly defended. We shall not enter upon the personal reactions and interests which caused this contention to become intense and bitter. Suffice it to say that there was much misrepresentation and false accusation, especially against Dr. Walther. Matters became so tense that there seemed to threaten a very serious division between the Lutherans who had heretofore agreed. But the clear teachings of God's Word won the day, namely, that all teaching in the Church must be based upon the Scripture alone, *sola Scriptura,* that man is saved by the

* A detailed description of this crisis, together with its outcome, is given in *Die Geschichte der Evangelisch-lutherischen Missouri-Synode in Nord-Amerika,* von Chr. Hochstetter. Dresden. Verlag von Heinrich J. Naumann. 1885.

grace of God alone, *sola gratia,* and because it is by grace alone, it is by faith alone, *sola fide.* Many faithful teachers of the Church, Dr. Walther especially, were deeply grieved and troubled because of this controversy. But Synod met the crisis with the sword of the Spirit and won the victory.

Almost at the same time Synod faced another entirely different crisis. A change in language was taking place. At first this was noticed by few. Many, very many, underestimated the importance of this development. Many misinterpreted the signs of the times. They were asleep while the storm was gathering. We shall not stop to tell of the false dreams of many on the language question. Suffice it to say that the Lutherans of America of Scandinavian, German, and Slovak descent were losing their mother tongue and gradually adopting the vernacular of the United States. Strange to say, the controversy concerning Predestination and Conversion, and later on the First World War, all accelerated the movement into English. God provided men who saw what was coming and prepared for it. Under the providence of God and the able leadership of those who combined loyalty to the old truths with ability to use the language of the country, this crisis was met and successfully negotiated. There were those who were too slow to adopt the language of the future, and there were those who rushed headlong into new paths, in many cases even adopting the crude methods of the sects, but God provided men of clear vision, knowledge of the truth, and the gift of leadership, so that this crisis was also successfully met.

Proof?

Note the output of sound English Lutheran literature that is pouring from the presses of our Concordia Publishing House. Note the eloquent sermons of English-speaking Lutheran preachers. Note that the American public is becoming more and more Luther-conscious. Note Lutheran influence upon the churches about us, Baptists, Methodists, and Congregationalists adopting many things that are distinctly Lutheran, to wit, the celebration of the high festivals of the Church, of the Lenten season, of fitting church architecture, and proper liturgical services.

There will be crises in the future —

> With might of ours can naught be done,
> Soon were our loss effected.

Our confidence is in the Shepherd and Bishop of our souls, Jesus Christ. He will fulfill His promises to His little flock. He has given us the proper guidance for the future. "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8:31, 32. That gave Paul courage and hope in the midst of all difficulties and threats of the enemy. Therefore he said to the Christians at Ephesus: "I commend you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified," Acts 20:32. Just so God's Word must continue to be the source and criterion of all doctrine and practice of Synod. Then we need fear no crisis of the future, for Jesus has given us His faithful promise: "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist," Luke 21:15.

NEW INSTITUTIONS OF LEARNING WERE FOUNDED IN THE NEXT FIFTY YEARS

"Let Us Give Thanks!" - - - - - - -

By W. C. BIRKNER, Chairman
Centennial Thankoffering Committee

III

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24) applies in a very real sense to April 27, when the members of our congregations will throng the courts of God to bear witness to His protecting care which has brought our Synod safely through the first century of her existence. The blessings of Heaven which have been showered upon our forefathers and upon our present generation will be gratefully acknowledged by us. As we review the history of our Synod during the past century, we must be persuaded to echo the sentiments of the inspired writer: "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant" (Gen. 32:10).

Remarkable indeed has been the *external* expansion of Synod. The little group of 6,000 recent immigrants from northern Europe whose representatives affixed their signature as charter members to the constitution of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States on April 26, 1847, has become a numerically strong organization of more than 1,500,000 souls. The educational system for training pastors and teachers which a century ago was limited to two small and inconspicuous schools with an enrollment of about 17 has been developed where today it includes ten preparatory schools, two normal schools, and two seminaries on the North American Continent with an enrollment of 3,500, in addition to our five institutions in South America, in India, and in China. The most extensive parochial school system for the Christian training of the youth which any Protestant Church has ever owned is one of our prized possessions, 80,000 children being instructed by 2,500 teachers in 1,100 schools. In Concordia Publishing House we have the world's largest denominational printery dealing exclusively with religious publications. The Lutheran Hour is recognized as an outstanding religious broadcast on the air today, and in Station KFUO we own an outlet which is assuming greater value and importance with every ensuing year. Valparaiso University has become one of the largest and most influential schools of its class in the country, and the laity of the Church has been organized into well-functioning groups which are pledged to assist the Church in carrying out her program effectively. Even the treasuries of the Church are gradually assuming the proportions of big business, $40,000,000 having been contributed by our people in 1945 to carry on the work of the Kingdom in its various phases.

We might continue for another paragraph listing similar visible proofs that the period between 1847 and 1947 has been, under God, one of definite growth for our Church. But let the record stand as it has been given. It constitutes an achievement that has been possible only because the Lord has blessed the work of our hands. The temptation is to dwell unduly upon this part of the record. It is fascinating, it lends itself admirably for easy conversations when the Centennial is mentioned, and it tends to give us a sense of well-being that is tinged with pride, even though we constantly try to remind ourselves that it is the Lord who hath given the increase.

Basically that which really makes our Centennial an outstanding event and dwarfs all other consideration by contrast is the fact that the Bible, with its acknowledged and absolute supremacy as the final authority of faith and life, is treasured among us as it had been by the fathers after they had fought their way through confusion and were ready to unite forces to propagate divine truth among all men. The heritage which the founding fathers bequeathed to posterity consisted in an unshakable loyalty to the Word of the Lord. That same spirit is ours today. There still prevails among us, as a Synod, a fundamental unity of faith which is greater than that found in other visible churches, including those of Lutheran persuasion. Let this greatest of all blessings be uppermost in our minds when we meet in our churches on April 27 and when we assemble for mass meetings in our communities throughout the year to observe the Centennial.

Detroit in June, 1845
Drawn by F. Lochner in the year of his arrival in America

But if God has given much to us of the Misouri Synod, He also expects much of the members of the Missouri Synod. "Ye shall be witnesses unto Me" is addressed to us with startling directness as we observe our Centennial and causes a blush of shame when we are brought face to face with our deficiencies as witness-bearers. For certainly we cannot be proud of the fact that on an average Sunday only 50 per cent of our members assemble to give ear to the Word of the Lord. Neither can we have an easy conscience when we think of the hesitancy that grips so many when personal evangelism is mentioned. We find a great measure of satisfaction when we refer to our mission expansion program; yet the undeniable fact faces us that at home we have permitted too many opportunities to escape us and that our efforts in foreign fields have often only scratched the surface. While there have always been individual heroic examples of zeal and ardor for the Lord's work within our ranks, and while an increasing emphasis on a more vigorous policy of being about our Father's business is observed during recent years, yet the over-all record is not formidable when stock is taken of the combined strength of the Church and her opportunities.

Yet despite these admitted shortcomings a merciful God has permitted us to continue and has showered His goodness upon us. Certainly a grateful people cannot remain content to observe the Church's Centennial without adding also the offering of the hands to the hymns and prayers of praise. When the members of Synod are brought face to face with the needs that exist today, they will respond liberally to the Centennial Thankoffering. The $1,175,000 that has been designated for extending the work of missions within the various Districts, the $1,250,000 that will be used to build chapels for our missionaries in South America, in Central America, in China, and in other war-devastated areas of Europe and Asia and to carry the Gospel out over the air from radio stations in foreign countries, the $1,075,000 that are intended to provide more adequate facilities for the training of our leaders and for enabling our Church to make better known the Christian point of view in an ungodly world — **the entire $3,500,000 Centennial Thankoffering** — will be viewed by our people as a God-given opportunity to enter upon the second century with a "Thank You, Dear Lord" written in large letters upon the banner which the Church is holding high, grateful for the mercies of the past and anxious to become ever more consecrated and alert co-workers of the world's Redeemer in the future.

St. Paul's Church (Dr. W. Sihler), Fort Wayne
Drawn by F. Lochner, 1849. Here the organizational meeting of July, 1846, and the synodical meetings of 1849, 1852, 1857, 1863, and 1869 were held. On the second floor of the parsonage (right) the Practical Seminary was started in 1846

MORE and LARGER ADULT CLASSES

The year 1946 broke all past records for adult confirmations in our Church. Read the article on this thrilling subject elsewhere in this issue.

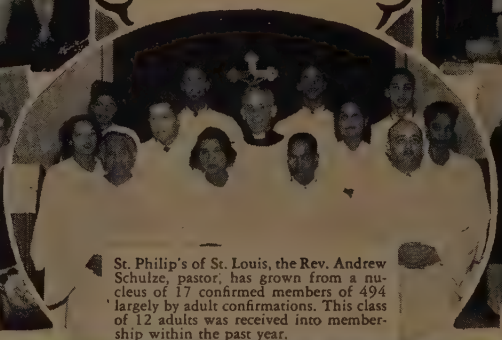
Pastors E. H. Buchheimer and H. C. Bernthal of Our Savior Church, Detroit, confirmed this class of 29 adults. Since 1925 Pastor Buchheimer has confirmed a total of 1539 persons: 978 children and 561 adults. 102 adults were confirmed in 1946.

These twenty-three adults were confirmed in Immanual Church, Wichita, Kansas, by Pastor L. H. Deffner. Ten of these adults were baptized.

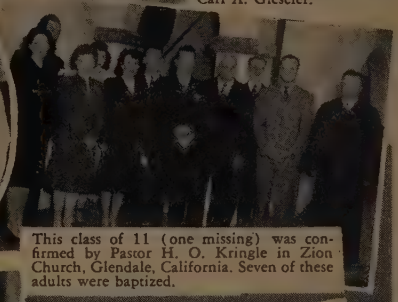
Pastor Walter Hohenstein of Trinity Church, Bloomington, Illinois, recently confirmed this class of 26 adults. He has confirmed 358 adults since 1925.

This class of twenty-nine adults was recently accepted into membership at St. John's, Denver, Colorado, by Pastor Carl A. Gieseler.

This is one of two classes confirmed by Pastor Walter Eifert of Trinity Church, Rochester, Minnesota, during 1946. The total of 39 adult confirmations in 1946 was the largest in the congregation's 79-year history.



St. Philip's of St. Louis, the Rev. Andrew Schulze, pastor, has grown from a nucleus of 17 confirmed members of 494 largely by adult confirmations. This class of 12 adults was received into membership within the past year.



This class of 11 (one missing) was confirmed by Pastor H. O. Kringle in Zion Church, Glendale, California. Seven of these adults were baptized.

This group of 15 adults was gained for Gloria Dei Church (English District) of Detroit by the "Each One Reach One" method. Pastor R. F Jesse preaches to his congregation in a public school.

Pastor J. Franklin Yount confirmed 53 adults at Concordia Church, Akron, Ohio, during 1946. The above picture was taken during a reception for the new members.

Pastor G. Oberheu, serving a rural congregation at Olmstead, Illinois, has no car. He borrowed cars from his members to gather this adult class of 11.

Pastor Paul J. Faust confirmed this class of 17 adults in St. Paul's Church, Milan, Michigan. Eight were baptized. In six months his congregation grew from 38 communicants to 72.

Our Savior Congregation in Gordon, Nebraska, rejoiced when Pastor H. M. Roth accepted this class into membership by the rite of adult confirmation.

Pastor Henry E. Meyer, serving two missions in Montana, confirmed 39 adults in 1946. This group of 15 joined his mission at Glendive.

First Fruits of Our Centennial Harvest - -

By H. W. GOCKEL
Assistant Executive Secretary
Board of Home Missions

When the "Each One Reach One" movement was set in motion early in 1946, one of the close-range objectives which were mentioned was the gathering of a large "thank-offering of souls" as a fitting observance of Synod's Centennial Year.

That objective, we are happy to report, is in the process of achievement. The reports which have been converging on the office of Synod's Board of Home Missions during the past six months leave no doubt that our Church is being stirred by one of the greatest missionary awakenings in its history.

From all sections come stories of larger and more frequent adult confirmation classes. Nor are these stories "exceptions" or merely isolated instances. They are rapidly becoming the *rule!* Sixteen hundred pastors, who had confirmed a total of 6,666 adults in 1945, recently reported that they confirmed 12,165 adults in 1946.

One congregation in Chicago reports 107 adults confirmed in 1946. One congregation in Detroit reports 102, another 101. A rural congregation in Southern Illinois which had scarcely averaged two adult confirmations a year for the past decade suddenly reports an adult confirmation class of 11.

Fifty-six pastors of the North Nebraska District who confirmed 129 adults in 1945 confirmed 322 adults in 1946, or an increase of 144 per cent. Sixty-eight pastors of the Atlantic District who confirmed 290 adults in 1945 confirmed 645 adults in 1946, or an increase of 123 per cent. Similar increases are reported from a half dozen other Districts.

The congregations of Evansville, Ind., who have banded together in an intercongregational mission society, report an increase of adult confirmations from 47 in 1945 to 104 in 1946.

A congregation in Omaha reports that adult-membership lectures were given on 51 Friday evenings during 1946, Good Friday evening being the only exception. This congregation confirmed 65 adults in 1946, compared with 10 in 1945! It is no longer an unusual thing for a pastor to announce the first meeting of adult class No. 2 on the day that adult class No. 1 is accepted into membership. As these lines are being written, there are probably more adults attending membership courses in our Church than at any time in our history. We know, of course, that adult confirmations are not the *only* measure of a church's missionary progress. But they surely are a most significant index.

OUR LUTHERAN UNIVERSITY... VALPARAISO UNIVERSITY

To what do we attribute this phenomenal increase in adult accessions within the space of one year? There can be but one answer to that question. *Soli Deo Gloria!* To God alone be glory! The Lord of the harvest has kept His promise that His Word shall not return void. With Paul we must say: "I have planted, Apollos watered; but God gave the increase," 1 Cor. 3:6.

Perhaps never before in the history of our Church has this planting been done as thoroughly, as widely, and as systematically as it has been done during the closing months of our Church's first century. Anyone who has had an opportunity to read all of the LUTHERAN WITNESS District editions during the past year, who has been privileged to read the consistently enthusiastic reports of the District mission boards since the spring of 1946, and who has been able to read the constant flow of mimeographed and printed folders, tracts, and letters which our pastors have mailed to the unchurched people of their communities during the past months — we say, anyone who has had an opportunity thus to keep his finger on the missionary pulse of our Church during the past year will agree that there has been some mighty energetic planting and watering, and he will thank God for having granted the increase.

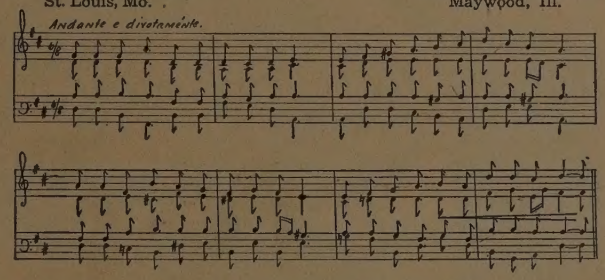
Elsewhere in this issue you will find pictures of representative adult classes which have been accepted into membership with our Church during recent months. These new members, plus thousands of others, are, indeed, the first fruits of a Centennial harvest which will cause the angels of heaven to rejoice!

"I Remember the Days of Old"

Ps. 143:5

Words by W. G. Polack
St. Louis, Mo.

Music by J. Neukuckatz
Maywood, Ill.



I will remember, Lord, the days gone by
And meditate upon Thy works of old.
Unto the fathers Thou didst grace supply
And shower them with blessings manifold.

Beneath Thy hand they blazed a glorious trail;
They made the desert blossom like the rose;
Against enormous odds they did prevail
Despite the wiles of grim and mighty foes.

To all their blessings I've been made an heir;
I, too, may walk the paths the fathers trod
And in the sunshine of Thy Word may share
The blessedness of those who walk with God.

Lord, for this heritage I give Thee praise
And pray Thee keep my purpose ever true
To show Thy greatness that in future days
Those yet unborn Thy grace and love may view.

GLEANINGS (Continued from page 126)

did not have a single railway to connect it with the outside world. The Saxons from the vicinity of St. Louis: Walther, Loeber, Fuerbringer, and F. W. Barthel, came up the Mississippi and the Illinois Rivers by stage and canal. The Fort Wayne contingent, consisting of seven pastors: Sihler, Husmann, Jaebker, Ernst, Streckfuss, Trautmann, Wolter, and Candidate Fricke, and one layman, Ernst Voss, traveled by wagon and horseback, making the distance of 180 miles, including a detour of 30 miles on account of the swamps in northwestern Indiana, in five days. Craemer of Frankenmuth and his delegate, J. L. Bernthal, traveled up Lake Huron, through the Straits of Mackinac, where they were held up by ice for four days, then down Lake Michigan to Chicago, where they arrived on May 30.

Nine of the Founding Fathers of 1847 were university-trained men: Walther (Leipzig), Sihler (Berlin), Fuerbringer (Leipzig), Craemer (Erlangen), Fick (Goettingen), Buerger (Leipzig), Loeber (Jena), Brohm (Leipzig), and Wolter.

The first report of the Treasurer of Synod, F. W. Barthel, dated June 30, 1847, shows total receipts of $118.32¾. Of this sum $22.50 had been contributed by 22 pastors and one teacher.

The church in which Synod was organized in 1847 was the First St. Paul's Evangelical Lutheran Church of Chicago. It stood on the southwest corner of Ohio and La Salle Streets. It had been built early in 1844 and was thirty feet wide and sixty feet long. — A bronze memorial tablet was placed on the building now standing there by the Daughters of the Revolution some years ago.

"Unto the third and fourth generation." Descendants of the Founding Fathers of 1847 are listed among the men who are in the special service of the Church a hundred years later. We still find names there like Walther, Fuerbringer, Brohm, Buenger, Loeber, Husmann, Jaebker, Buerger, Selle, Richmann, Hattstaedt, Frincke (Fricke), Trautmann, Bernthal, Wege.

The Founding Fathers of 1847 were comparatively young men. Loeber, the *senior ministerii,* was only 47, President Walther 36, Vice-President Sihler 45, Secretary Husmann 40, Fuerbringer 37, Craemer 35, Ernst 32. The youngest man at the convention was probably Jul. Biltz, *studiosus theol.,* later President of the Western District of Synod, who was then 21 years old.

Though our fathers laid great emphasis on the German, they were mindful of their obligation to the "Americans." Brohm as early as 1841 preached to the "Americans" in Perry County in English. Wyneken spoke before the Synod of the West in 1844 for two hours in German *and English,* in the hope of leading its members to a more conservative Lutheranism. Walther in 1859 asked Dr. S. L. Harkey of the General Synod to preach an English sermon to his young Saxons in St. Louis, with the intention of starting an English Lutheran Church. During the synodical meetings of 1857 and 1863 in Fort Wayne some of our pastors preached in "English" churches. While A. F. T. Biewend was professor at Fort Wayne, he not only delivered an English address at the dedication of "Wolter Hall" at the Practical Seminary, but also preached regularly there in the English church which belonged to the old General Synod. An English academy was erected by our Synod in Fort Wayne in 1857, which, however, did not last long.

Though "Missouri" figured prominently in the name of the new Synod, only two congregations from that State, St. Louis and New Melle, were among the charter members, while Ohio furnished 3, Indiana 6, Michigan 1, Illinois 3. The congregation in Chicago joined only in 1849. The total number of communicants in 1847 was about 4,000. The parish of Pastor Richmann in Fairfield, Ohio, numbered 900, and the St. Louis congregation 892 souls.

The original draft of the synodical constitution, written in Sihler's hand and signed by the pastors present at the preliminary meeting in St. Louis in May, 1846, is still in the possession of the Concordia Historical Institute. This constitution was amended at Fort Wayne in July, 1846, and with some additional revisions adopted in 1847 at Chicago.

Carl August Thomas Selle was the pastor of the church in which the Synod was organized. He was born 1819 in Schleswig, came to America as a printer's apprentice in 1837, studied theology privately, was licensed to preach by the Ohio Synod, was pastor in Pennsylvania and Ohio, came to Chicago on Easter Monday, 1846, later held pastorates at Crete and Rock Island, Ill., and was professor at our Teachers' Seminary, 1861 to 1893. He died in 1898.

The lay delegates who represented congregations at the Synod in Chicago in 1847 were F. W. Barthel of St. Louis, J. L. Bernthal of Frankenmuth, Mich., Ernst Voss of Fort Wayne, J. Heinke of Mishawaka, Ind. Other laymen present were Mr. Hoekendorf from Watertown (Lebanon), Wis., Messrs. J. D. Bewersdorf and E. Kauffung, "from Milwaukie and Freystadt," and Carl Faude of Buffalo.

The year 1947 also marks the centennial of the hymnal (German) which has been in use in our Synod for a century. It was first issued by Trinity Church in St. Louis under the supervision of Walther and his fellow pastors among the Saxons. Trinity Church transferred its rights to the Synod in 1862. No other hymnbook in America has been in continuous service as long as this.

Two institutions of higher learning were at the disposal of the Synod in 1847: The "college" housed in the Christiane Loeber cabin in Altenburg, Mo., and the Loehe Seminary housed since 1846 in Sihler's parsonage in Fort Wayne. The latter was transferred to Synod on Sept. 8, 1847, and the former in 1848. The Altenburg College was transferred to St. Louis in 1850, the Fort Wayne Seminary to St. Louis in 1861, thence to Springfield, Ill., in 1875.

Seven sermons were preached at the Chicago convention in 1847. Loeber preached on John 16:16-23; Sihler, on Acts 2:42; Fuerbringer, on 1 Cor. 15:14-19; Walther, an ordination sermon; Wolter, on John 16:5-15; Fick, on James 1:19-21; Husmann, on Gal. 4:26.

KARL KRETZMANN

Miscellaneous

Installations

(Authorized by the Proper Officials)

Pastors

Commissioned:

Waldschmidt, Robert, in Burley, Idaho, as missionary in southern Idaho, by A. D. Lautenschlager, Judica Sun., Mar. 23.

Installed:

Ave-Lallemant, W. M., in Zion Congregation, New Holstein, Wis., by H. W. Baxmann, Judica Sun., Mar. 23.

Brandt, Richard M., in the Church of the Evangelist, Kingsbury, Tex., by E. F. Lange, Laet. Sun., Mar. 16.

Faulstick, Alfred, in Christ Congregation, Maplewood, N. J., by H. G. Kleiner, Oculi Sun., Mar. 9.

Feiertag, John, in Harlem, and in Zion Congregation, Chinook, Mont., by H. Lachmann, Judica Sun., Mar. 23.

Janke, Palmer, in Redeemer Congregation, Livingston, Calif., by A. Brohm, Jr., Laet. Sun., Mar. 16.

Kipp, Frederick E., in Trinity Congregation, Minneapolis (Golden Valley), Minn., by Pres. R. G. Heyne, Judica Sun., Mar. 23.

Long, Charles W., in Immanuel Congregation, Polk, Nebr., by M. Schabacker, Jr., Judica Sun., Mar. 23.

Mueller, Elmer E., in Mount Olive Congregation, Omaha, Nebr., by A. C. Burroughs, Judica Sun., Mar. 23.

Praeuner, O. H., in Christ Congregation, Wathena, Kans., by H. C. Pragman, Oculi Sun., Mar. 9.

Ruppar, William A., in St. Paul's Congregation, East Northport, L. I., N. Y., by P. H. Pallmeyer, Oculi Sun., Mar. 9.

Schulz, Harold G., in St. Paul's Congregation, Havana, Ill., by Theo. Schulz, Laet. Sun., Mar. 16.

Sylwester, O. A., in St. Paul's Congregation, Eden Valley, Minn., and in St. John's Congregation, Kimball, Minn., by J. H. Beck, Judica Sun., Mar. 23.

Wessel, A. H., in St. Paul's Congregation, Junction City, Wis., and in St. John's Congregation Dancy, Wis., by W. F. Ludwig, Judica Sun., Mar. 23.

Teacher

Wilharm, Vernon L., in St. Paul's Congregation, Chicago, Ill., by Edwin H. Pflug, 1. Sun. p. Epiph., Jan. 12.

Dedications

Schulenburg, Tex. The remodeled and relocated church of Zion Congregation (Arthur C. Widiger), Oculi Sun., Mar. 9.

Twin Falls, Idaho. The new school of Immanuel Congregation (R. C. Muhly), Laet. Sun., Mar. 16.

Anniversary

Murphysboro, Ill. Immanuel Congregation (H. Paul Boehne), the 50th, Laet. Sun., Mar. 16.

Conference Meeting

Pastors':

The Florida Pastoral Conference will meet at Grace Church, St. Petersburg, Fla., from April 29 through May 1. The suggested "six points," as outlined in 1946 by the St. Louis and Springfield faculties, will be studied and discussed. Mission sermon by Rev. R. Lail. Stewardship forum to be led by Mr. Paul Kuntz of Lake Worth. Also to be fitted into the program is a report and film on conditions in Europe by Rev. W. C. Daib of Synod's Board for Home Missions in Europe. — E. F. HELMS, *Sec.*

Announcement

The following pastors have been appointed as Visitors: *Rev. Carl L. Abel,* Chicago, Ill., in place of Rev. R. Reinke, who was called to his eternal rest; *Rev. G. A. Gehrs,* Crystal Lake, Ill., in place of Rev. Theo. Bornemann, who was appointed on the District Home Mission Board. — A. H. WERFELMANN, *President, Northern Illinois District.*

Changes of Address

Pastors:

Baker, E. C., *c. r. m.,* Central State Hospital, Indianapolis, Ind.
Brustat, A. W., 205 Pomander Rd., Mineola, L. I., N. Y.
Cholcher, Albert H., Hampton, Nebr.
Coyner, Conrad, Artois, Calif.
Hansen, A., 515 Apgar St., Oakland 9, Calif.
Kaufmann, Louis A., R. 6, Crown Point, Ind.
Klein, Herman, 735 Haws Ave., Provo, Utah
Maschke, Robert O., 317 Sherman St., Decatur, Ala.
Merkens, Albert G., 406 Chicago Ave., Oak Park, Ill.
Ollenburg, W. C., 2928 N. 54th St., Omaha 4, Nebr.
Raedeke, T. A., 4332 Tioga St., Duluth, Minn.
Schinnerer, John, D. D., *em.,* 3455 Bedford, Detroit 24, Mich.
Tietjen, O. H., 410 Linden St., Laguna Beach, Calif.
Uhlig, N. P., 134 Prospect St., Jacksonville, Ill.
Wuensche, R. H., 1723 Comanche, Corpus Christi, Tex.

Teachers:

Heine, Herbert, 714 S. Hastings Ave., Hastings, Nebr.
Schwarting, P. M., R. 2, Box 668, Clayton 5, Mo.

THE LUTHERAN WITNESS

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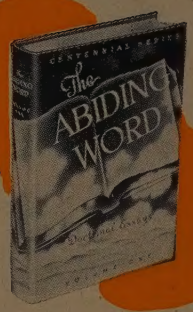

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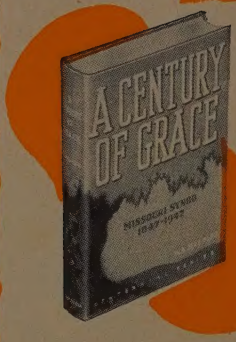

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